of ouicou [kind of beer]. They must drink it to the last drop, even if they are ready to burst. I have seen some almost choke, become pale and uncertain, and a Carib embraced them from behind to relieve them. He tightened their stomachs so hard that they vomited a part of it, but this was only to make room for more ouicou. [203]

[533] The Carib women only sing when they are drunk. They usually sing only one song, and this is sung so badly that we should weep rather than laugh. When the women attempt to dance they are in no danger of getting pleurisy because they do not exert themselves jumping. The young people, married and unmarried, sometimes join together and pass entire nights in dancing, without daring to stop out of superstitious motivations. A woman takes a calabash full of peas or pebbles which rattle, and all dance to the cadence of this sound. Now and then they yell such sharp cries that it is startling. It is worse when the men perform a dance after having eaten Arawak. They make much more noise. A man carries a calabash at the end of a long pole and marching in front he makes it rattle. All the others follow him. Sometimes they are in a line and sometimes in a circle, in motion and not holding hands. At the same time they all have their left hand on their head and their right hand on their buttocks. Next, the right moves to their head and their left hand moves to their buttocks, and this continues. Joined with these movements is shuffling with their feet together which is very painful, yet they never jump or leave their position. [208]

[518] For their feasts they have twelve to fifteen large pots which hold as much as the same number of our casks would hold when filled with drink. [119] When they wrestle the Caribs do not use body holds but only hold each other by the arm above the elbow. They give each other such jerks that one of the wrestlers, one day in my presence, was thrown to the ground by his adversary and stayed there more than a quarter of an hour before he regained consciousness. This exercise is common among them but only at their drinking parties. [268]

Whan a pirogue is made people are asked to help drag it down from the mountain to the sea. They are invited to the feast which follows. In this country if there is no feast, there is no work party. [144]

226 They pull out the hook often, even though it has no bait. [182] The [607] Caribs have bought from the French cheap pewter plates, which they use to make these fishhooks. They cut them lengthwise into strips, roll them, stretch them out somewhat, and bend them into the shape of a fishhook. They then attach it to finely spun line which is very strong. The Caribs also use our pins which they bend and cover with a worm. [336]

The shark is a large and very greedy fish which devours in a short time any prey it can catch. It even eats men when they are bathing or fall into the sea, as once happened to some Caribs whose canoe capsized. The shark cut them to pieces, and the zeal of other Caribs who quickly came to help could not prevent it. They found only arms and thighs which were still warm and throbbing. To catch this voracious fish the Caribs drag a huge hook behind their pirogue. This hook is baited with a piece of white wood, or some rags, which the shark swallows at the expense of its life. The Caribs eat small sharks but not big ones. They use the skins as files to smooth their [608] oars. [336]

They pierce a small fish with one of the points of an arrow in order to bait a hook with it. [61] The fishhook leader is a small cord which is sticky and which they tie to the fishhook a little way up so that the fish will not break the line. [50, 147] They use a trident, or an arrow with points, which they hurl at crayfish and other fish. [168]

411 They shoot arrows at a target. The young men cut a papaya which is a soft spongy tree, hollow, quite big at the foot, and which ● [609] stands like a pyramid. They shoot against it and the arrows penetrate without being blunted. This is their archery, which is one their amusements. [225] They use a kind of wadding which is put on the end of their arrows instead of a point to shoot a bird in order to knock it out and take it alive without wounding it. [77, 265] One of their common occupations is to make arrows, or at least tips of them. These are made of green wood and are as long as the hand or longer, are barbed like harpoons, and take the place of iron. [238, 272] There is a kind of reed (boulenta) which bears its flower at the top. It is a rod straight as a line which bears feathery branches. When these are removed the stalk is used to make the shaft of the arrow which has the same name as the reed. [90] Manchineel bears a sweet smelling fruit, but it is very poisonous. The Caribs give the tree a blow with their axe, and

512 Other men go to their houses in order to chop wood, or spend their
462 time at some small task which they consider necessary. Some em-
[415] ploy themselves by making ibichets. These are little sifters, round or square, with such small holes that they use them to sift their flour and oticou. They make them from the first barbs of a plant which the Caribs of Dominica call ouallouman and which I have described under the name of solaman because I have heard it named by others in this way.

Still other men are seen making lines to fish in the open sea, others make cotton belts, while the laziest men of all cut off their beard with a knife or pluck it out, hair by hair. Some make boutou clubs, bows, arrows, or catolis which are a kind of carrying basket used by the women. The more industrious work on canoes and pirogues and often spend several full years making one.

241 When they go to clear the forest for the habitation of a neighbor,
462 it takes about two or three hours to do, if they feel like working. They knock down the trees in a hundred foot square, the wood lying in confusion on the ground. They then go drinking, and get drunk
[461] for the rest of the day and sometimes the whole night. Concerning all of these tasks, they work an hour a day, and even then so slackly that they seem to be mocking their job.

They consume the rest of the time being painted and combed by their wives, playing the flute, and having daydreams.

883 All this which has just been described is the work of men. However, all the youths continually practice drawing the bow and become so expert that they can shoot flying birds. They sometimes wrestle,
● [524] but in a very different way from the French, for they grab each other by the forearm and give each other such shakes that Father Raymond [Breton] states he saw a man who, having been thrown on the ground, remained there more than a quarter of an hour before he became fully conscious.

562 Whatever may be said about the Indies being the paradise for
512 women, this is true only for our French women, as we shall describe in its place. Concerning the Carib wives, they are more exactly
[461] slaves of their husbands, rather than companions, for they are never
462 idle. As soon as they get up they go to bathe, and then prepare their
512 husbands' soup which is made with some boiled bananas. After the husband has been served a full plate, and he is through with it, they

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

726 attack, but usually they returned home, carrying the corpses to be buried
727 there. If the enemy were defeated, they pillaged the village and roasted and ate the enemy corpses on the spot, keeping only some of the bones as trophies. They bound all prisoners and carried them back to the home village.

Each warrior kept his female captives and her children as slaves, incorporating them in his family. The male captives were tortured, killed, and eaten at the feast celebrating each victory. For 5 days beforehand each prisoner was kept without food in the house of his captor, bound onto one of his hammocks. Then he was brought into the carbet, where the villagers had assembled. They thrust burning brands into his sides, cut his flesh and rubbed in pepper, and shot his body full of arrows, trying (usually without success) to make him cringe. Then one of the old men of the village dispatched him with a club. The *Carib* cut up his body, washed the flesh, and roasted it, catching the fat in gourd containers. This fat was kept by the chiefs, who used it to season the *boucan* during later feasts. Some of the flesh also was kept until later, but most was eaten then with many signs of enjoyment. The most courageous warriors received the heart, the women the arms and legs, and the other men the rest of the body.

At this time the chief recounted the exploits of the warriors, and they took the names of the enemies they had killed. A sponsor was chosen to present the new name, and he received gifts of ornaments in return. At this time, too, the fathers gave their daughters to the successful warriors to be their brides.

ESTHETIC AND RECREATIONAL ACTIVITIES

532 **Art.**—The sculpture of the *Carib* was not so well developed as that of the *Arawak*, but they did fashion images of their maboya (evil spirits) from stone and wood for use as amulets and as adornments to the sterns of pirogues. They also carved small dolls of wood for the children and engraved biomorphic and geometric designs on clubs and gourds. There are petroglyphs in *Carib* territory, but they were probably made by the *Arawak*. Painting was done on canoes, hammocks, and gourds; as in the case of engraving, the designs were either biomorphic or geometric.

● 528 **Games.**—The *Carib* were fond of wrestling and of boat races. When wrestling, the two contestants hold each other by the upper arms while each attempted to throw his opponent to the ground.

527 **Feasts, dances, and music.**—Carib feasts were held frequently: To decide upon warfare; to celebrate victories, the birth of the first male child, or cutting the children's hair; to initiate a new warrior; to observe clearing of new fields, cutting down trees to make a new house, launching a new vessel, or recovery from a disease. They were organized by one

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

765 The belief in the "uncanny" quality of the newly dead as well as of the newborn and yet unnamed child is very widespread. Whatever its origin, the local priests condemn this ceremony; and several have assured me that there is nothing in the Christian religion to justify it.

•526 Until recent years a type of wrestling was much practiced by the Dominica Caribs whenever they were drunk or quarrelsome. I have never witnessed it personally, but from the accounts of all those who have, it seems to have been more in the nature of a sporting contest than of an aggressive attack.

Childhood: Games and Pastimes

608 Fred Ober wrote of the Carib children of Dominica in 1877 that they should be the happiest on earth because of their freedom to play and wander naked among rocks and river pools. Perhaps. But children the world over are usually happy as long as they are well, and rarely appreciate relative advantages or disadvantages. The street urchin of our own lands takes the "slings and arrows of outrageous fortune" as much for granted as does the pampered darling of wealthy parents his movies, candy, and other luxuries.

291 177 One may still find Carib youngsters clothed as nature made them running around and about their homes. This does not mean that they never wear clothes, but merely that dressing is to them what dressing up is to our children. The school has come to Salybia since Ober's time, and although few of the present generation of young Caribs have learned anything of value to them there, they have come to regard the everyday use of clothes and shoes together with the talking of broken English as marks of especial superiority. Can we blame them? The Negro policemen who have established themselves in the reserve despite Carib protest, the Negro storekeeper in Marigot where they run errands for their parents, their own Negro schoolmaster—they all do these things, and who shall deny that such august personages are their Carib elders' superiors in authority, wealth, and knowledge of the world?

555 Undemonstrative as they are, the Caribs show a great deal of affection for their children, and an almost equal reluctance to discipline or punish them. In consequence, the children do pretty much as they please, and neither eat, sleep, nor bathe at regular hours; but get their whack of coffee, rum, or whatever else is going. Like other young people brought up in the tropics, they seem apathetic when compared with those of northern climes, and will often sit quiet and idle in a corner for hours rather than bestir themselves to go out and play.

557 Even their games are usually of a sedentary order. In "pick-up," a game common to several parts of the world, the players squat opposite

11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

its tongue "to break the thread" (?) so that it may the sooner learn to speak. Then she stretches the limbs, pinches the nose, and "gives the head a nice shape" by pressing the forehead with her thumb-pads upward and backward from the supraorbital ridges toward the crown. This proceeding is continued by massaging the forehead, using a circular and upward motion of the palm of the hand. No measures are taken today to maintain the head-shape thus given, and "only old-timers bother to make a child look nice, nowadays." A bulbous or protruding forehead is considered ugly.

The accouchée has to submit to a strict regime for forty days, but the newborn child is suckled in what to us is a haphazard way, given arrowroot or *Cassa* starch and herbal teas from the start, and handled by all members of the household.

The baby-name given to the child at birth is today that by which it is registered; while the "true" name, chosen by the sponsor of like sex, is that now given in baptism. This rite, at which the parents do not assist, usually takes place a month or so after birth, and is followed by either a feast or dance or both. Godparents are chosen rather for their social or economic status than for any spiritual qualities. The relationship is, however, taken very seriously, and parents and godparents address one another as "compère" and "commère." The ears of female infants are pierced and a thread passed through the hole in order to keep it open until such time as rings are acquired.

Apart from the baby-name and patronymic (baptismal names are, at least among older Caribs, not easily divulged) modern Caribs are supposed to have surnames, which they call titres *titles*. But these are infrequently and irregularly employed, and usually consist of the given name of a grandfather or greatgrandfather. Brothers sometimes bear different "titles"! Illegitimate children take their father's name (as patronymic) and "title."

As soon as they learn to walk, Carib children follow their mothers or big sisters to the river morning and evening, and so acquire early a taste for bathing and the habit of carrying little calabashes of water or other loads more in play than in earnest. Soon their fathers or big brothers make for them tiny carry-alls (shoulder-baskets), traps, fishing rods, etc., so that play and work merge into one another. One of the few non-utilitarian amusements—for some grown-ups as well as for children—is to "run the waves" (courir lames), a local variety of surf-riding which Breton also recorded. When available, the "tute" of a canoe—a plank seat about 9 inches wide by 2½ to 3 ft long—is used; but with a favorable surf, very good "rides" may be had without it, merely by stiffening the body and using the outstretched hands as a rudder.

12: Taylor E-5 (ca. 1930-1937)1949
ST13 Callinago ST13

is still told by the modern Dominica Carib, who also remember the terms huéiu *sun*, núnũ *moon*, although they no longer speak the language; while the Black Carib employ uéiu *sun*, háti *moon*, both masculine. Breton's qualification ("when it means the moon") refers to the fact that this same Carib word was also employed for the *earth*. Other forms cited by Rouse, such as boyez (shaman) and Savacou (species of heron and name of constellation), are more misleading than Breton's bóye and chaouácou, since the sounds z and v did not occur in the Island Carib of the seventeenth century and later, any more than in its modern offshoot. This may seem like carping, but it is unscholarly to cite Carib forms without consulting the only author among the early sources who spoke the language.[45]

Although no ball-courts have been reported from the Lesser Antilles, and while it is probably correct in one sense that "The *Carib* lacked the ball-game," as Steward says in his introduction,[46] yet it is evident that *some* ball-game was played by them in Breton's time, since he lists in his dictionary "Atalouacayem *jouer à la paume, la renvoyer*"; and, in the French-Carib section "*paume, balle*, ou *balon à jouer* tibouele; *allons jouer à la paume* caíman ouábouyacoua."

One misses at the outset of the part devoted to the West Indies a good map, such as is given for practically every other region treated throughout the *Handbook*. The sketch-map on page 498 does not distinguish the islands of the Lesser Antilles by name, nor show their relative positions and sizes with even approximate accuracy: what I suppose to be Gaudeloupe (600 square miles) appears to be about one third the size of what is certainly meant for Tobago (114 square miles).

The above criticisms are in no wise intended to be derogatory of the author of this part of the volume, or of his work; but are meant to point out the dangers of too great an eclecticism, or of too hasty an evaluation of such chroniclers as those who wrote in early colonial times. It is only natural that sources on the Carib have, as Rouse admits, relatively more ethnographic material than those, more numerous, on the Arawak Taino. Linguistically the former group had more, and racially and culturally *as* much, in common with the Arawak Igneri than/or as with the continental Carib tribes; yet one sometimes cannot avoid the feeling, in reading through this part of the volume, that Rouse—perhaps unconsciously—has selected and presented his data *ad majorem Aruake gloriam*.

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45 See my *Notes on Star-Lore*. Other confusing spellings copied by Rouse are achinain, ichiari, ouracou, as compared with Breton's achinaan, ichéiri, ouracou. In other than Carib words, he gives both "ginipa fruit" and "jinipa nut," both presumably referring to *Genipa americana*; and "Lambys" for lambi (lobi), the French name for the conch.

46 *Handbook*, p. 26.